

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

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EDITORIAL NOTES AND COMMENTS.

THE Pope has issued another encyclical on the rosary of the Virgin Mary in which he calls upon all the faithful to turn to her in this hour of the Church's trials and difficulties. It is singular that he has never issued an encyclical on the priesthood of Christ or extolled Him as the only Mediator who can reconcile sinners to God. And yet Jesus came from heaven to save sinners and was the friend of sinners here on earth and is now the Saviour of every sinner who calls upon with repentance and faith. "He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the children of God, even to them that believe on His name." He has all power in heaven and on earth, and He will use that power for all and upon all who come to Him. Why does not the Pope tell that good news to his followers? Is he afraid of the power of Jesus? Does he fear for his own power in comparison with the power of the Lord Jesus? Every human being who has come to Jesus has been blessed by Him. He can cover them with righteousness as with a garment that hides their sins and heal's the soul's sickness. "Behold," He says, "I stand at the door and knock: if any man hear my

voice, and open the door, I will come in to him, and will sup with him, and he with Me." (Rev. 3, 20-21.)

St. Peter's Encyclical.

St. Peter, whose successor the Pope says he is, issued an encyclical letter in which he said, "Ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." Why does not the Pope issue an encyclical like that? Peter further said, "As newborn babes, desire the sincere milk of the Word that ye may grow thereby . . . Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." This encyclical of St. Peter was addressed "to the strangers," and to all who have ever accepted Christ as their Lord and Saviour. If the Pope should issue an encyclical like Peter's it would help to make Roman Catholics living stones of the Church of Christ and precious in the sight of God, like those to whom Peter preached. But the Pope will not do this, for he is no successor of Peter's, but a comedian who is masquerading in stolen garments. To be consistent, he should call himself the vicar of Mary instead of the vicar of Christ.

Bishops Conspiring Against Satolli.

A full page of the New York *World*, September 25, 1894, was devoted to "The Startling Charges Against Archbishop Corrigan that have been made in Rome," and "The Conspiracy of Roman Catholic Bishops Against Satolli" (to quote the glaring head lines of the article). The charges and accusations of conspiracy are contained in a pamphlet, which is reproduced in the *World* and which it says was sent to Rome by bishops and priests in this country. So far no defence of Archbishop Corrigan has appeared, except this editorial note in the New York *Sun* September 27 :

"The falsehoods published about Mgr. Satolli and other prelates of the Catholic Church in the United States are such as to bring infamy upon their authors and propagators, who do not scruple to resort to forgery for the purpose of slander. 'All liars shall have their place in the lake that burneth with fire and brimstone, which is the second death.' They deserve punishment before they get there."

Will the reader please take note that the "liars and forgers" whom the *Sun* condemns to "fire and brimstone" are Roman Catholic bishops and priests. The laity do not share this infamy, but are quietly withdrawing from the Church and society of the "liars and forgers."

Priests Using Latin to Deceive.

Roman Catholic papers have recently told the story of Cardinal Gibbons's, imposition on a lawyer in Virginia when the Cardinal was bishop of Richmond. In a case in court where Gibbons was a witness he was asked to produce his credentials, and not finding the Papal brief among his papers at the moment he handed the lawyer another Latin document which had no connection with the case. The lawyer could make nothing of the paper, but he assumed it was

all right, since the bishop by his act led him to believe so. It was a deception on the part of Gibbons.

Now the following story is going the rounds of the press about a French ecclesiastic who followed Gibbons' bad example in another direction.

"A parish priest whose Scriptural lore was considerably above the average was required by the local authorities to have the street before his church paved, and to see that in future a portion of the pavement was kept in repair. He refused. The authorities insisted, and pointed to the example of other house proprietors; but the reverend gentleman indignantly answered that it was against his conscience to do as they had done, because prohibited by the Bible, and in proof of this amazing assertion he triumphantly quoted the text of Scripture: 'Paveant illi, ego non pavebo;' whereupon the city fathers slunk to their homes, sorrowful and convinced." The Latin translated, means "Let others fear, I shall not fear."

The Magazine For Priests.

There is no periodical in the United States that contains better reading for Roman Catholic bishops and priests than *THE CONVERTED CATHOLIC*. Not every priest who reads it is at once converted, but seed is sown in their minds that we believe will bear fruit in due season. Many copies are sent from this office every month, and we learn from some of our subscribers that they send their copies occasionally to priests. A friend in the West writes, September 24, "I send my copy every month to my daughter in —, and she sends it to the priest in — but he does not know who sends it."

We hope to increase largely our list of priests to whom we will send the magazine this season, and our good friends can help us to bear the expense of this distribution of the magazine.

Forgive Your Enemies.

For the benefit of our converted Catholic readers, who have to suffer and bear much, we give the following counsel by a good man :

" If a man commits an offense against us, misrepresents us, injures us in any way, what are we to do? Brood over it? That is what some Christian people nearly always do. It is wonderful what care they take to get all the pain and suffering out of the offense they can. They might have brushed it away at once and have done with it ; but no, the hasty, bitter word ; the selfish act, they lay upon their memory, and they will not forget it, whatever else they forget. . . . If a man injures you, do not brood over it. Nor must you talk about it to everybody you meet. What is your motive for speaking about the injury? Do you want to get your friends to take sides with you against the offender? You ought to want to make the offender himself take sides with you against the offence."

Papal Dispensations.

Among other items of news about Japan in the New York *Evangelist*, September 13, we find the following :

" The Romanists in Japan have a special dispensation from the Pope, allowing them to labor half of the Sabbath day and attend to their religious services the other half. But in spite of these concessions, Romanism does not receive the favor given to Protestantism."

The Pope claims to be the only being on earth who can, " dispense " from and with all law, human and divine. He gives the Japanese " dispensations " to break the law of God, and for a due consideration he will grant any of his followers a dispensation to break the natural and civil law. For \$20,000 he granted a dispensation to the Duke of Aosta to marry his sister's daughter, and for \$100,000 he would doubtless

grant any man a dispensation to marry his own grandmother. As the self-styled vicar of Christ the Pope of Rome is a great humbug.

Stealing St. Anthony.

In the " Foreign Notes " of the New York *Sun*, September 24, 1894, we find the following:

" St. Anthony's body is reported to have been lately stolen from the shrine of Padua, where it was kept, and was found afterward in a neighboring wood, despoiled of its valuable ornaments."

Who stole that body? It must have been Roman Catholics, as there are no Protestants in Padua. Perhaps they had been praying so long to St. Anthony without any satisfactory results that they became indignant and maltreated and despoiled him in this manner. Or perhaps they thought in his present condition he had no use for valuable ornaments, which they could convert into cash. The history of St. Anthony as found in the Breviary is that he was a young man when he heard one day in church a voice commanding him to sell all his property and distribute it to the poor, if he wished to be perfect. He did so, and repaired to the desert. There Anthony passed his days in the study of the Holy Scriptures, and his nights in prayer. His only food was bread and salt; his only drink, water from the spring. This diet, as everyone may well judge, was not of a nature to excite his sensual appetite; still he was tormented every moment by temptations from the enemy of the human race, who, under many different forms, particularly of women, appeared to him. But Satan and the women were repelled by fasting and prayer to such a degree that at the mention of Anthony's name in any part of Egypt Satan would immediately fly away. This is embodied in the well known picture, " The Temptation of St. Anthony."

Father McGlynn's Present Position.

No bishop in the United States wants Father McGlynn in his diocese. He would be a disturbing element. Though he has been pardoned by the Pope, and silenced from speaking against the "Roman machine" by such pardon, he is still "an unrepentant rebel." He can say mass if any bishop or priest will give him permission to use their church, but he cannot hear confessions or perform any other duty of a Roman Catholic priest. No bishop or priest has confidence in him. He readily accepts invitations to lecture on secular subjects in Protestant churches, but the public has lost interest in him. Many of his former friends attend the Reformed Catholic services in Christ's Mission, and some have been converted to Christ. Others do not go to any church.

McGlynn, Satolli and Saloons.

The latest appearance of Father McGlynn in public was at Prohibition Park, Staten Island, Sunday, August 26, when he spoke on Satolli's doubtful condemnation of liquor selling and his more doubtful deliverance on the exclusion of saloon keepers from the sacraments of the Church. What Satolli said applied only to the diocese of Columbus, Ohio, and even the priests of that diocese can give absolution to all the saloon keepers that come to confession to them. Very few saloon keepers ever go to confession until they amass wealth, like Archbishop's Corrigan's father, who was one of the richest saloon keepers in Newark, N. J. But their money is always at the service of the priests and nuns, and in all our large cities the latter can be seen entering saloons regularly on begging tours. McGlynn did not say this at Prohibition Park, but while he was excommunicated he severally condemned the alliance between the Roman machine and the saloon. On this occasion he said,

"There was danger of magnifying Satolli's decision beyond the intention of the writer. He did not mean that it was a sin to drink intoxicating liquors or to sell them. Still the decision was an important one. It would cause liquor sellers to conduct their business with greater public decorum. In the diocese of Columbus liquor dealers could not receive the sacraments unless they conducted their business in a proper manner."

Good Mixed Marriages.

Miss M. T. Elder, a niece of Archbishop Elder of Cincinnati, is a staunch Roman Catholic, but she is an honest, truthful woman who does not shrink from speaking out boldly in condemnation of the abuses that exist in her Church. It will be remembered that she proved conclusively in her essay read at the Catholic Congress in Chicago last year that twenty millions of Roman Catholics had been lost to the Roman Church in this country in the present century. Miss Elder lives in New Orleans and is the correspondent of her uncle's paper, the Cincinnati *Catholic Telegraph*. That paper in its issue of September 20 said that there are dozens of the daughters of rich Catholics of New Orleans who are now the wives of Protestants; and a priest of that city, who deplores the fact, says: "I would rather see a Catholic man married to a Catholic Indian, or even a Catholic Chinese woman, than to a non-Catholic." The New York *Independent* remarks: "He does not say a Catholic Negress; that would be too much."

In New York City also rich Catholic women are selecting Protestants for their husbands. Last month the engagements were announced of two Catholic ladies of distinguished and wealthy families to Protestants. If those Protestant young men are true to their faith and principles their wives will be converted.

NEW CONVERTS IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

A bright young man who came to Christ's Mission last month and for the first time attended the services in the Mission Sunday evening, September 23, gives the following testimony :

Like many other young men in Ireland I have been for many years dissatisfied with the teachings of the Roman Catholic Church. I was born in Ballinasloe, County Galway, Ireland. My mother is a strict Roman Catholic ; so strict, in fact, that when she hears of my conversion she will at once disown me. But my duty is plain. Too long have I lain immersed in ignorance of the truth.

When I was nine years old I was sent to the Christian Brothers School in Galway, where I remained four years. While there I became so disgusted with the teachings of the Brothers and the immorality of the boys that sometimes I was sorely tempted to end it all by running away. But the fear of capture and punishment which would certainly be my doom if I attempted to escape, prevented me. Some of the sights I have seen in that Brothers school are so horrible that I would not dare mention them. Confession was considered by the boys as a mere matter of form—something you had to do to avoid punishment. The Bible was a closed book, all the religious teaching consisting of a small catechism of thirty chapters, which did not treat fully the subjects which every Christian should know.

On leaving Galway and returning to Ballinasloe my mind was in a condition not easily described. Constant intercourse with vulgarity had so blunted my nature that only for the natural instinct of right and wrong which I believe every man possesses, I would have sunk to the lowest level. And here where I should have been happy, the same old

dissatisfaction seized me. I went to confession regularly, attended mass and did everything else in connection with my religion ; still I was not happy ; something was wanting. My dear mother and sister noticed my discontented condition, but I could not fully explain myself to them.

I spent nearly two years in St. Michael's Seminary, Ballinasloe, with no happier results. I then came to America, and thank God, that was the luckiest thing that ever happened to me, for it has given me the power to express my disbelief in a religion in which I had no peace and to learn the true religion of Christ. I can foresee the consequence of the step I have now taken. All who are dearest and nearest to me are Roman Catholics, whose love I gladly forfeit, for at last I have found peace—peace in Jesus Christ my Saviour and Redeemer.

MICHAEL NUGENT.

A REMARKABLE CONVERSION.

This young friend also writes concerning another recent convert who has been welcomed to Christ's Mission :

Mr. James R. Corcoran, a member of the Franciscan Order, 41 Butler street, Brooklyn, N. Y., has renounced the Roman Catholic Church, and now seeks new light under the guidance of Rev. James A. O'Connor, who has extended the hand of friendship in this his hour of need. Mr. Corcoran's history is interesting. He was born in Ballinasloe, County Galway, Ireland, his family being one of the most prominent and respectable in that town. From his earliest childhood Mr. Corcoran had been surrounded by the best Roman Catholic influences, and he became most zealous in the practice of his faith. After a brilliant course of study in St. Michael's Seminary, Ballinasloe, he was received into the monastery of the Fran-

ciscan Order situated outside the town of Mount Bellew, about seventeen miles from Ballinasloe. Becoming dissatisfied with some features of his new life he returned home after a few months sojourn at Mount Bellew. Now comes the turning point in this young man's career. About this time he entered into a controversy with the Rev. Thomas Connellan, a converted Irish priest, which is referred to at considerable length in Mr. Connellan's work, "Old Paths."

The controversy did Mr. Corcoran good, for soon afterwards he left the Franciscan school and came to America. But his love for the Church of his fathers induced him to enter another house of the Franciscans in Brooklyn where he remained for three years. He could not find peace or rest for his soul, however, either in that Order or in the Roman Catholic Church, and he now withdraws from both. He is a young man of great intelligence, and he now wishes to prepare himself by the study of the Bible to be a useful Christian worker. All the help that Christ's Mission can afford him will be cheerfully given. He is only one of many young Roman Catholics who are finding their way out of darkness into light, and the workers in the Mission who have all travelled the same way and have been led by the goodness and mercy of God to know the true way through Christ alone gladly welcome those young men.

WORK OF CHRIST'S MISSION.

[Melbourne Victorian Standard, June, 1894.]

Another remarkable conversion to Protestantism is chronicled in the April number of *THE CONVERTED CATHOLIC*. Father Lambert, a celebrated Redemptorist father, having become full of doubts regarding Romanism, visited Pastor O'Connor of Christ's Mission, New York, and after earnest discussion with that gentleman, threw off the yoke of Rome. Dr. O'Connor has been the means of showing to many earnest en-

quiring Romish priests the way out of darkness. His Mission provides a way for the convert which greatly facilitates the transition and doubtless accounts for the numbers of priests who leave the Church there. If in all large Protestant centres there was a similar Mission and converted priests home, it is almost a certainty that we should hear of very many desertions from the Papal ranks. The success of Pastor O'Connor's experiment should inspire imitation in British lands. Among us the lot of a seceded priest is not a happy one. He has to seek secular employment, for which he is rarely fitted, and as the finger of scorn is pointed at him by all Roman Catholics, Protestants should take him by the hand and try to place him in a position to earn an honest and independent livelihood in some sphere suited to his education. As it is he is left to shift very much for himself, and, as a rule, has to suffer pretty severely for conscience sake.

THE CHIEF DIFFICULTY.

The London *Protestant Observer* had on editorial article of the same tenor as the Australian paper which was reprinted in *THE CONVERTED CATHOLIC* last month. The chief difficulty in establishing a home for converted priests is the lack of support on the part of Christians. In New York City there are scores of missions and homes for all kinds of persons who are weary and heavy laden, and if a priest, monk, or nun should apply at any of them the leaders of the missions would scarcely know what to do with them. In Christ's Mission, which is conducted by a former priest and other converted Catholics, the priests and monks who are seeking the light and truth of God as revealed in the Gospel of Jesus Christ find sympathy and support in the terrible ordeal through which they have to pass. There they learn new ways of life and are started in a new career.

❧ CONVERTS FROM ROME. ❧

IN the Editorial Notes last month reference was made to the reception of large numbers of Roman Catholics into Presbyterian, Methodist and Baptist Churches this year—fifteen at one time into a Presbyterian Church in this city, and five into a Baptist Church. We said that if pastors and church people would welcome Roman Catholics to their meetings and point them to the Saviour many more would be converted, and that we should be glad to hear of such accessions to the Kingdom of Christ.

Good news has come to us of many more recent conversions. A friend writing from New Orleans last month says :

"Since January, 1893, Rev. John F. Purser, Ph. D., has baptised and received into the First Baptist Church of New Orleans seventeen Roman Catholics. He made no special efforts in this direction, but simply preached the Gospel in its purity and power.

"In addition to this quite a number have been received into the Valence street Baptist Church, of which Rev. David Ingraham Purser, D. D., is pastor, though the exact number I do not know."

CATHOLICS ARE BEING CONVERTED.

The excellent Baptist paper, the *Christian Inquirer*, says truly, "A well-exhibited religious fact is of more practical evidential value than all the theories ever spun from the brain of man." The many conversions of Roman Catholics that take place at Christ's Mission and the reports of the accessions to various Protestant Churches of the followers of the Pope that appears in THE CONVERTED CATHOLIC are the best evidences that Roman Catholics—priests, monks, nuns and laity—are being converted to Christ. More and more of them can be converted if the good tidings of salvation

through the blood of Christ be preached to them. In all parts of the United States there is extreme dissatisfaction and even disgust on the part of Catholics with the bishops and priests who are continually quarreling among themselves. There is at present an open door for work among them which should be entered in the name of the Lord.

FIRST PROTESTANT SPANISH BISHOP.

On Sunday September 23, 1894, the Rev. Senor Cabrera, a former Roman Catholic priest, was consecrated in Madrid the first Protestant bishop of Spain, by the Most Rev. Lord Plunkett, Protestant archbishop of Dublin, assisted by the Irish Protestant bishops of Clogher and Down. Though the ceremony was private it was very imposing. One of the special features of the occasion was the administration of the sacrament of the Lord's supper to 120 Spaniards who had been converted from the Roman Catholic faith.

As might have been expected the opposition and persecution encountered by these brave converts made the occasion most memorable. Victory has crowned the labor of Bishop Cabrera and his associates, and a great future is promised for their work. Lord Plunkett had to meet some opposition from the Ritualists in his own Church who think the Roman Catholic Church, as the "Mother Church" towards which they are tending, should be allowed to continue in the exclusive spiritual possession of Spain, but he heeded them not, and cast all the weight of his great name and authority on the side of the poor converted Catholics who were struggling for light and liberty. May God bless him and the other Protestant friends who came to the aid of these converts against the mighty power of Rome that held them in spiritual darkness and slavery.

A PRIEST'S REASONS FOR RENOUNCING ROMANISM.

IN the July CONVERTED CATHOLIC we gave the form of abjuration used by Rev. Daniel Kerrin in withdrawing from the Roman Catholic priesthood in Liverpool, England, and his reception into the Church of England by Bishop Ryle. As the Church of England, like the Protestant Episcopal Church in this country, recognizes the validity of Roman Catholic ordination, Bishop Ryle did not re-ordain Mr. Kerrin, but assigned him to duty as assistant minister of St. Nathaniel's Church, Liverpool, of which Rev. R. Hobson is vicar. Mr. Hobson is not only opposed to the Roman Catholic Church, as every Protestant minister should be, but he is zealous for the conversion of Roman Catholics to evangelical Christianity, as every Christian ought to be, and he is especially kind to priests who desire to leave the Roman Church.

After his appointment last June as assistant to Rev. Dr. Hobson, Mr. Kerrin—who is described as a young man, born in Ireland, well educated, and with a refined and prepossessing appearance—delivered the following address in St. Nathaniel's Church on his reasons for leaving the Church of Rome.

REV. DANIEL KERRIN'S ADDRESS.

Prove all things ; hold fast that which is good.
1 Thessal. 5, 21.

Before entering upon the subject of my discourse to-night I wish to set before you the reasons that have induced me to make this public statement at all. Since the day when, by the mercy of God, I became a member of the Church of England, I have been asked by Roman Catholic friends again and again what could have led me to take such a step—a step which seemed to them to have been taken so suddenly. For the honor and glory of God, then, and for the satisfaction of those whom I love,

and who will always be dear to me, I beg your attention while I tell you

Why I left the Church of Rome, And here at the very beginning it will be necessary to state that the chief obstacle to the conversion of a Roman Catholic is his belief in the infallibility of his Church. Ply him with what arguments you may, show him that his doctrines are opposed to both reason and the authority of the Holy Scriptures, he has one argument always on hand against all your reasoning. He will take refuge behind the infallibility of the Church, and there he will defy all your assaults. "That is your opinion," he will say. "But the Catholic Church thinks otherwise. Therefore you are wrong." That in fact, was my own answer to all the difficulties that beset me as a Roman Catholic. "The Church of God teaches it. She cannot err. Therefore it is true." I shall never forget the impression made on my mind when a boy by the calm and peaceful death of several of my Protestant relations. "They believed on the Lord Jesus," they said, "and so they were certain of being saved. They knew that they were sinners and naturally hateful to God, but THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN."

They wanted no priest to absolve them; they were sure they were pardoned and would be admitted after death into the mansions of eternal bliss. And I said from my heart, "O ! my God, that this were only true. O ! what would I not do for You if I could only have an assurance like that ! " And it seemed so Scriptural too. But the Church taught otherwise. Then as time went on I had difficulties about transubstantiation. I could not see, in fact it was contrary to philosophy that the accidents of bread and wine should remain on the altar after the consecration without their sub-

stance. But the Church said the fact was so. From St. Paul's Epistle to the Hebrews I gathered what seemed to me very strong arguments against the sacrifice of the mass; but the Church taught that in the mass "there is offered to God a true, proper and propitiatory sacrifice for the living and the dead." Also that the sacrifice of the mass was the same sacrifice as that of the cross, though different as to the manner of offering. And so I accepted these doctrines with the rest of the Roman Catholic teaching on the authority of the Church. At length, however, through God's mercy,

A RAY OF LIGHT PENETRATED

the darkness that surrounded me. About the middle of last September, when I returned from a retreat a better Catholic than ever, a copy of a Roman Catholic weekly paper fell in my way. In this paper I found a letter from the Rev. J. J. Beddow, of Drypool Vicarage, Hull, on the "Supremacy of St. Peter," which I read with the greatest care. I found that he was opposed principally by Father Breen and the Rev. Dr. Glancy. As I knew Dr. Glancy to be a skilled controversialist I procured the back numbers of the paper and read the controversy on both sides. The conclusion I came to was that whether right or wrong Mr. Beddow had by far the best of the argument. What struck me most of all was the difference of opinion among the Fathers of the Church about the meaning of the words, "Thou art Peter, and upon this rock I will build my Church," etc. In the creed of Pope Pius IV., to which, as a priest, I had sworn my adhesion, I found these words about the Scriptures, "Neither will I take and interpret them otherwise than according to

THE UNANIMOUS CONSENT OF THE FATHERS."

Now we cannot refuse a certain weight to tradition in the interpretation of the

Scriptures. An interpretation of any passage has a certain presumption against it if it is clearly new fangled, if it derive from the text a doctrine which the Church of the earliest times never found there. The more important the doctrine the greater the presumption that if true it would have been known from the first. But certainly with regard to the passage, "Thou art Peter," etc., here was a case where, if the Fathers were ever unanimous, they could not fail to be so if the theory of the Church of Rome were true. This is no obscure text; no passing remark of an inspired writer, but the great charter text which for all time fixed the constitution of the Christian Church. If in these words our Lord appointed a permanent ruler over His Church, the Church from the first would have resorted to that authority for guidance and for the composing of all disputes, and there never could have been any hesitation in recognizing the meaning of the charter on which the authority was founded. Yet I suppose there is not a text in the whole of the New Testament on which the opinion of the Fathers is so divided. Launoy, a French writer, gives us seventeen Patristic testimonies that Peter was the rock on which Christ built His Church; forty-four that the rock was the faith that Peter professed; sixteen that the rock was Christ himself, and eight that the Church was built on all the apostles. Looking up the Commentary of Maldonatus I find him saying, "There are among ancient authors some who interpret 'on this rock' as 'on this faith,' or on his confession of faith in which thou hast called me the Son of the living God," as St. Hilary, Gregory Nyssen, Chrysostom and Cyril of Alexandria. St. Augustine going still further away from the true sense, interprets 'on this rock,' that is 'on myself, Christ,' because Christ was the rock. But

Origen 'on this rock,' that is to say, on all men who have the same faith." You can see at once, my dear friends, where this led me.

THE CHURCH OF ROME WAS CONVICTED out of her own mouth. She told me not to interpret the Scriptures otherwise than according to the unanimous consent of the Fathers, and here I found the Fathers disagreeing about the meaning of a text which she regards as containing the charter of the Church's organization. A charter would be worthless if it left uncertain to whom it was addressed or what powers it conferred. So that the mere fact that the Fathers differed in opinion as to what was meant by "this rock," and that occasionally the same Father wavered in his opinion on the subject, proves that none of them regarded this text as one establishing a perpetual constitution for the Christian Church. Having got so far I wrote to Mr. Beddow on the subject, and after several letters had passed between us the correspondence on his side suddenly ceased owing to his having had an attack of influenza. I did not know where to turn for advice, when one day I received a note from Mr. Hobson asking me to come and see him. This was in the month of December. Meanwhile between the time of my first letter to Mr. Beddow and my calling on Mr. Hobson, I had

MADE SOME MORE DISCOVERIES which strengthened my position. First of all I was not in the least surprised at the warm commendation with which our dear Lord received the profession of Peter's faith, "Thou art Christ, the Son of the living God." That, of course, to us is the simple profession of an ordinary Christian faith, but then we must remember what it must have been to a Jew living in those times. The Jewish nation was looking for a Messiah who would come as a great king to burst asunder the yoke of the pagan

empire of Rome and reign triumphant with His chosen people, the monarch of the universe; and so, surely, it was a great thing in St. Peter to give up his ideal of a coming triumphant Messiah, to fix his hopes on a man of lowly rank who made no pretensions to the greatness of this world, and to believe that the prophecies were to receive no better fulfilment than what the carpenter's son could give them. I also saw that the words "to thee I will give the keys of the kingdom of heaven" (that is, God's Church on earth) were clearly fulfilled when St. Peter opened the door of the Church to the Jews at Pentecost, and to the Gentiles later on in the persons of Cornelius and his household. Again I saw that if Peter were the foundation of the Church in the Roman Catholic sense, it would have shaken immediately afterwards, when our Lord said to him

"GET THEE BEHIND ME, SATAN," and tottered to its base when he denied his Lord. Immediately after Peter had earned commendation by his acknowledgement of Jesus as the Messiah, the doctrine of a crucified Messiah was proposed to him and he rejected it. So that if the apostles had believed that the words, "on this rock I will build my Church," constituted Peter their infallible guide, they would have fallen into error the very first time they followed his guidance. They would have been led by him to reject the cross on which we rely as our atonement, and on which we place all our hopes of salvation. The other two texts brought forward to prove the supremacy and infallibility of St. Peter and his successors gave me less trouble. I quote from the Douay Testament, St. Luke xxii, 31-32, "And the Lord said, Simon, Simon, Satan hath desired to have you that he might sift you as wheat. But I have prayed for thee that thy faith fail not: and thou being once converted confirm thy

brethren." This passage plainly refers to the danger to the faith of the apostles from those trials under which they deserted their Divine Master, and there was a special prayer for Peter because of his special danger, and we see that this prayer did not prevent him falling grievously, and surely he had much need to confirm the faith of his brethren in Jesus as the Son of God, a faith that must have been sadly shaken by his denial of his Master. (St. John xxi.)

"FEED MY LAMBS. FEED MY SHEEP."

St. Peter, you remember, had thrice denied our Lord, and says St. Cyril of Alexandria, "By the triple confession Peter abrogates the sin contracted in his triple denial. For, from what our Lord says, 'Feed my lambs,' a renewal of the apostolate already delivered to him is considered to have been made, which presently absolves the disgrace of his sin and blots out the perplexity of his human infirmity." In other words St. Peter was here restored to his dignity of an apostle whose duty as a bishop was to feed the sheep and lambs, that is, the whole flock of Christ. "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost has placed you bishops, to rule the Church of God, which He has purchased with His own blood"—Acts xx., 28. "Feed the flock of God which is among you"—1 Peter v., 2. Want of time prevents from more than mentioning that from the New Testament we gather the fact that the apostles evidently did not look upon Peter's position as the Church of Rome does. I must also pass over what I intended to say about the development of this idea of supremacy of the bishop of Rome in the Church, and will merely remark that at first the dignity of the see of Rome does not appear to have come from the bishop, but the dignity of the bishop from the see. I can only also briefly allude to two other points that struck me. The first was that the

Church of Rome seemed to doubt her own infallibility. Two cases in point occur to me just now. The first is that of the Immaculate Conception of the Blessed Virgin, the dogma about which was defined by Pius IX. in 1854. I will not weary you by quoting the list of Fathers who denied that Mary was conceived without sin. I will merely state that from the beginning of the fourteenth century vehement disputes had been carried on in the Church of Rome on this point between the Dominicans who denied it and the Franciscans who maintained it. The Dominicans went so far as to accuse of heresy those who maintained this doctrine, and even charged with mortal sin those who attended the office of the Immaculate Conception, although it had Papal sanction, and they also charged with sin those who listened to the sermons in which the doctrine was preached. Meanwhile, what were the people to do? They looked eagerly to the infallible guide,

BUT THE JUDGE WAS SILENT.

He trimmed and wavered between both parties. The strongest step was taken by Sixtus IV., and all he did was to forbid either party to accuse the other of heresy. At last came the Council of Trent, and even then the Pope and the assembled Fathers did not dare to decide the question when treating of original sin, but left it where it was before. What can any sensible man think of conduct like that. There was the Pope and the assembled council, an authority which all in theory admitted to be infallible, and yet they did not dare to decide the question one way or the other for fear of a schism. But why should there be a schism. Surely no person would be mad enough to separate himself from the Church of Christ in consequence of a decision which he believed to be infallibly true. Another dispute arose in the sixteenth century between Dominicans and Jesuits on the question

of operation of grace in the soul of man. In 1594 the Pope undertook the settlement of the question, and appointed a committee of theologians to examine into the arguments on both sides. After the investigation had gone on some twenty years no decision was arrived at for the same reason—fear of a schism. So though these men professed to believe that the Pope as a guide to truth fills the place of Christ on earth, their conduct proved that

THEY DID NOT BELIEVE WHAT THEY
PROFESSED.

For who would refuse to believe anything if it was declared to him by God himself or by one who he was quite sure had authority to speak in God's name. The other point was that when the infallible guide did speak out he sometimes decided wrongly. I shall only speak of two cases of which you have often heard, that of the Sixtine Bible and that of Galileo. The Council of Trent having declared the Vulgate to be authentic, ordered that a correct edition of it should be published. This was undertaken forty years after by Sixtus V., who employed a board of learned men as revisers, but in complete subordination to himself. In his preface he claims superiority to them, resulting from his position as successor of St. Peter. He tells us he spent hours day after day reading the collections and opinions of others, and balancing the various readings. His absolute judgment determined the reading to be preferred. When the work was printed he examined each sheet with the utmost care and corrected the press with his own hand. The edition appeared with a Constitution prefixed in which he says: By the fulness of Apostolic power we decree and declare that this edition, approved by the authority, and delivered to us by the Lord, is to be received and held as true, lawful, authentic and unquestioned in all public and private

discussion, reading, preaching and explanations. He forbade expressly the publication of various readings in copies of the Vulgate, and pronounced that other readings that varied from this edition should have no credit or authority. It was forbidden to alter it in the smallest particle; anyone violating this Constitution would incur the indignation of Almighty God and the blessed Apostles Peter and Paul, and was threatened with the greater excommunication reserved to the Pope. The edition was found to be full of grave faults. In 1592 Clement VIII. issued a new edition in which over two thousand mistakes of the Sixtine were corrected. I need not go into the details of Galileo's case, but merely allude to the decision arrived at: "The proposition that the sun is the centre of the world and immovable from its place is absurd, philosophically false, and formally heretical because it is expressly contrary to Holy Scripture." The index of 1704 contains the prohibition of "all books that teach the mobility of the earth or the immobility of the sun." And, would you believe, the prohibition against books of this kind was not removed till the pontificate of Gregory XVI., the predecessor of Pius IX. I know it is said that the Church is not infallible in matters of astronomy; but it was as theologians and not as astronomers that the Roman authorities with the Pope at their head condemned Galileo. In fact this case settles the question. The Church of Rome CAN err in her interpretation of the Scriptures, for she HAS erred. She never made a blunder more calculated to throw contempt on her pretensions in the minds of all thinking men than when she persisted for about two hundred years in teaching that it was the doctrine of the Bible, and therefore an essential part of the Catholic faith, that the earth stands still and that the sun and planets revolve daily round it.

A Prominent Converted Catholic.

The political situation in New York State this fall has some unusual features. Associated with Senator David B. Hill in the Democratic ticket is Judge William J. Gaynor of Brooklyn, who can be classed among the converted Catholics. The members of his family were all Roman Catholics, but the study of the Bible during a serious illness some years ago made him a decided Protestant. In the biographical sketch of Judge Gaynor in the *New York Times*, September 27, 1894, it is said: "Judge Gaynor wrote a pamphlet entitled, 'The Arrest and Trial of Jesus from a Legal Standpoint,' which attracted wide attention. He gathered the material during an enforced vacation one summer at Saratoga. His physician had told him he would die if he didn't stop work. He read the Bible and other religious works so much at Saratoga that he was taken by the hotel guests for a minister."

Though Judge Gaynor is only forty-two years old, he is one of the ablest lawyers in the State of New York, and last year he was elected to the Supreme Court bench by the largest majority ever given to a judicial candidate. "His success," says the writer in the *Times*, "is attributed by those who have stood closest to him to intense perseverance in attacking corruption, to strong application to study, and to inflexible will power, no less than to his natural talent and ability. He has long had the reputation of 'burning the midnight oil' in his study of the law. From the time Mr. Gaynor entered on the practice of the law his career has been steadily upward."

Judge Gaynor was born near Utica, N. Y., and received his education in the public schools. He was a school teacher and reporter before he studied law. His father was a farmer, and in politics a member of Gerrit Smith's band of abolitionists.

Before the Democrats nominated Judge Gaynor for the Court of Appeals he sent a telegram to the Convention at Saratoga, September 25, in which he said: "Let every one among you stop inquiring and making it a subject of condemnation or praise, whether this one or that one has chosen to live in the religion or way of his grandfather and great-grandfather, instead of that of his father."

It was a bitter pill for the Roman Catholic element in the party to swallow the nomination of such a man, but they are in desperate straits this year.

Democrats Denounce the A. P. A.

Nine-tenths of the Roman Catholics in the United States are members of the Democratic party, and in obedience to their orders many of the State conventions of that party have denounced the American Protestants who have resolved to protect American institutions against the Papal power that would destroy them—the power that has held civil and religious liberty by the throat in every country of the world where its sway has been dominant. The Democratic party should be beaten this year in every State where it has yielded to the demands of the Roman hierarchy as it did at Saratoga when it incorporated in its platform the following clause denouncing the American Protective Association:

"We denounce as contrary to the spirit of the Constitution any display of religious intolerance in political discussion. We deplore any attempt to proscribe candidates for office on the ground of religious belief by secret organizations or otherwise. The Democratic party, which has always stood for political and religious freedom, does not hesitate to condemn all efforts to create a distinction among citizens because of differences in faith as unworthy of an enlightened age and abhorrent to the instincts of American freemen."

CONVENT SCHOOLS.

AMERICANS who send their daughters to Roman Catholic convent schools ought to have some knowledge of the capacity, training and character of the nuns who teach in those schools, and with whom their children must associate during the most receptive period of their lives. Respectable Americans will not allow their children to associate with people who are not respectable—saloonkeepers, for instance. But they will send their children to convent schools. Now the social status of many nuns before they enter the convents is not very high, and it is known to every one who has an intimate knowledge of convent life that they do not learn much that is elevating or refined within the convent walls. There are exceptions to this established fact, as in the case of the nun in each convent who is appointed to receive visitors, but the great majority of the inmates are lacking in refinement.

The Roman Catholic paper, the *Church Progress*, of St. Louis, July 28, 1894, gives the names of twenty-two women who made their vows in a convent in Illinois the previous Sunday. The nationality of these nuns can be learned from their names:

"Maria Haaf of Mauer, Baden; Lena Mueller of Karlsruhe, Baden; Maria Harter of Friburg, Baden; Thersa Duschert, Cornelia Boskamp, Julian Trautlun, Bernardine Brugger, Salesia Hillenbrand, Florence Reid, Clothilde Boehler, Melania Gaenzler, Stephania Bohn, Ambrosia Hamilton, Anastasia Gardenne, Juliana Klump, Doroty Keepe, Seraphina Hock, Cherubina Ziegler, Francisca Meier, Salome Aydt, Ursula Johannis and Lidwina Anarbrard." In every convent in the United States women with similar names can be found who come from the lower walks of life.

Twenty-four young women took the

veil at St. Joseph's Convent, Flushing, Long Island, August 17, according to the report in the *New York Sun*. Bishop McDonnell of Brooklyn, who conducted the services, was assisted by twelve priests. The bishop asked the young women "if they were willing to die to the world, to their parents and friends, to renounce all pomp and vanities, and put on the lowly habit of the Sisters, to all of which they assented in unison."

The names of these nuns indicate that they are of Irish extraction—Curran, Scully, Murphy, etc. Those young women expect to find happiness within the cloister, but many of them will be disappointed. We have known many nuns, and the unhappy ones were so numerous that it is reasonable to doubt if there are any happy or contented women within convent walls.

MISS KATE DREXEL.

The Philadelphia *North American* said last August that Miss Kate Drexel, who became a nun a few years ago and established a convent of her own with her fortune of \$3,000,000, has resolved to leave the convent and get married to the widower of her sister, who died two years ago. A large majority of nuns would retire from convent life and get married, like Miss Drexel, if they could.

LEFT A NEW YORK CONVENT.

In the July *CONVERTED CATHOLIC* we referred to a nun who had left a convent in New York City and returned home to her friends. The sister of this nun called at Christ's Mission before the latter left the convent to enlist our sympathy in her behalf. She handed us the following letter from the poor heart-broken nun:

"MY DEAR SISTER:—Can you come to New York earlier than you intended? Can you come this month? I would give worlds to see you *alone* for one hour. In fact I *need* you. Could your husband let you come? I have an im-

portant business to transact and nothing can be done till I see you. For the life of you do not mention what I have written till I see you.

"Your loving sister, L.

"P. S.—Don't be frightened; I am not sick."

The full story of this nun's escape from the convent cannot yet be told. We hope she will soon tell it herself. Meantime we will only say that after a long conference in Christ's Mission the sister to whom the letter was written and her husband called at the convent and learned that the nun, who had been ten years in the convent, was very unhappy, and desired to return home. The difficulties in her way were many, but she hoped they would be removed and she would be allowed to depart peacefully. After a few days she left the convent for her sister's home, and was joyfully welcomed by her friends.

The sister of this nun, in a recent letter, says:

"My sister, who left the convent, after spending ten years of her life there, was given a dispensation gratis, and is free to marry whenever she chooses. I think it makes a difference, though, as to how Rome will be benefited by the transaction. My sister was sent out into the world muzzled. She went to the convent with plenty of good clothing, etc., and now, after giving ten years of her young life for the benefit of the 'Holy Church,' is again in the cold world battling for a living. Of course it is unnecessary to say she returned with some other poor victim's trunk and very little clothing—what she had being the cheapest kind. She went there full of life and vigor, and came home a sad, broken-down wreck."

BEGGING NUNS.

The New York *Sun*, September 25, 1894, had an editorial note in defence of Roman Catholic nuns who beg from house to house, including saloons and

other like resorts. "It is a shame to call them beggars," it says: "They are no more beggars than are those ministers who solicit money or take up collections for their own support."

It is unworthy of a great paper like the *Sun* to make such a comparison. Ministers do not go from house to house indiscriminately soliciting contributions for their church work, nor do they visit rum shops and dens of vice with outstretched hand for the wages of sin. We know from conversations with many nuns that they do not like begging in saloons, etc., but they must obey orders from their superiors who tell them to go everywhere. They have told us that they hate such work, but they must do it. Self-respecting women are leaving the convents in large numbers sick at heart from this cause among others.

PROTESTANT SUPPORT.

Protestants who sustain Roman Catholic institutions by sending their children to convent schools or by contributing money at the solicitation of priests and nuns are tightening the chains that hold so many of these nuns in bondage against their will. It is well known that Roman Catholics cannot and will not support the schools, convents, asylums and other institutions that the Roman Church has established in our large cities. If they did that Church would have no occasion to inject religion into politics by appealing for State aid for them. Without such aid, and deprived of the support of Protestants, more than half the Roman Catholic institutions in New York would be closed in a few years. If the amendment to the State Constitution that was adopted at Albany last month forbidding the appropriation of State money for sectarian purposes had been made to apply to all Roman Catholic institutions—asylums, reformatories, etc., as well as to schools—great progress would have been made towards the emancipation of nuns,

monks, priests and other Catholics who are disgusted with Romanism, but are compelled to a seeming obedience and adherence to that system by the manifestation of power derived from the support of Protestants.

The power of the Roman Catholic Church does not come from God or from the spiritual lives of the great mass of the people. This every Protestant must admit. Whence does it come? Our deliberate judgment is that it comes from the support that sentimental Protestant Christians and venal Protestant politicians give to the institutions of that Church. Roman Catholics do not contribute to the work of Protestant churches. Why should Protestants support the Roman Catholic Church?

DENOUNCED IN CONGRESS.

Congressman William S. Linton of Michigan delivered a speech in the House of Representatives June 7 last in which he exposed the methods of the Roman Catholic Church in securing appropriations of public money for schools, convents, etc. He showed that the Roman Church had received in the last few years for its schools among the Indians alone a vast sum of money, while the Protestant denominations had been restricted to a comparatively small amount. "Will you not," said he to the whole American people represented in Congress, "will you not take warning from the past by heeding the protests of great religious denominations; by heeding the resolutions passed by many civic organizations; by heeding the demands of almost the entire population of our country, declaring that this nefarious system of paying millions of the people's money to priestly agents of sectarian institutions must immediately cease? So long as you continue this system so long will the religious agitation now sweeping the country continue."

After Mr. Linton's speech in the

House the subject was discussed in the Senate. Senator Gallinger said:

"Now, this is a very serious matter. It concerns the rights of the American people so far as the appropriation of their money is concerned. I do not believe the Congress of the United States can long stand upon the ground that it occupies to-day. There is already a gathering storm in this country against this matter of appropriating money for sectarian purposes. That storm may break before a great while upon the Congress and the people of the United States."

TOO MUCH ROME RULE.

That staunch Presbyterian paper, the *Chicago Interior*, sounds a clarion note when it says:

"That is the sloppiest kind of Protestantism and patriotism which denounces the A. P. A. and has never a word to say about the Jesuitical conspiracy which gives every municipal office that is worth having to Catholics. To be a Protestant in Chicago or New York is a civil disqualification. And look what sort of work this double-headed monster is doing in the large cities—the governments of which are so corrupt that they threaten to kill Republican institutions by blood-poisoning. The President had to be notified, not long ago, that there were Protestant Democrats qualified for public trusts in Chicago. It was an eye-opener to him. He had not taken religious beliefs into account in making appointments; but he discovered that the managers here had in recommending them. We notice that a Catholic paper in St. Louis has declared a boycott against Protestant business men who are conspicuous for resisting this religious-political conspiracy."

If our tried and true friends like this number of *THE CONVERTED CATHOLIC* we hope they will tell their friends so and ask them to subscribe for it. We need assistance in this work.

SATOLLI THE CAUSE OF THE A. P. A.

INSTEAD of healing the diseases that are festering in the Roman body Satolli has caused them to break out with greater virulence. He came to this country to be the American Pope who should rule with an iron sceptre, but so many Catholics have said, "You shall not rule over us," that he wishes he were well out of it. As, however, there is no one to take his place, and it would be a confession of weakness to retire, he will continue here some time longer.

Bishop Spalding says in an article, quoted in next page, that Satolli's presence in this country is the cause of the organization of the American Protective Association. He says there is no doubt but that the Delegate has been and is a source of strength to the American Protective Association. "When the organs of public opinion," he continues, "were filled with the sayings and doings of 'the American Pope,' *who though a foreigner, with no intention of becoming a citizen, ignorant alike of our language and traditions, was supposed to have supreme authority in the Church in America, fresh fuel was thrown upon the fire of bigotry.*"

He says further: "The fact that his authority is ecclesiastical merely, and concerns Catholics, is lost sight of by the multitudes who are persuaded that the Papacy is a political power eager to extend its control wherever opportunity may offer."

When Bishop Keane, rector of the Catholic University at Washington, who returned from Rome last month, was interviewed by a reporter of the New York Herald he "expressed regret that Bishop Spalding had seen fit to write an article for the *North American Review* on the A. P. A. movement, in which it was intimated that one of the causes back of it had been the sending of Mgr. Satolli to the United States. He

thought the good Bishop was entirely mistaken on this point." We quote from the New York Herald, September 23, 1894.

BISHOP SPALDING DEFIANT.

To this Bishop Spalding replies "by a written statement" that was telegraphed from Peoria, Ill., to the New York Sun and other papers September 24, and was published in the Sun September 25 as follows:

"I have read Bishop Keane's criticism on my article in the *North American Review*, and as it has not been disowned I must suppose it to be authentic. The important question is whether what I have published in the *Review* is true. A thing may be unfortunately true, and this is doubtless what Bishop Keane means when he calls my article unfortunate. He also says that it is untimely, but I fail to see how this epithet can be applied in any right sense to the honest and dispassionate discussion of a subject which now attracts general attention and is not without importance.

"If my moderate expression of views on a question which is actually before the public, and which is of concern to the churches of the country, is to be condemned as unfortunate and ill-timed, then rational discussion among Catholics is no longer to be thought of and Catholic university is but a pretence. If what is said of Cardinal Gibbons [the Bishop means Mgr. Satolli] is true, the least I can do, I suppose, is to regret that he should have to regret to express his regret to the Pope. Regrets, however, are idle, and the manly and American thing to do is to confront me with the arguments and not to attempt to frighten me with groanings."

Altogether it is a pretty quarrel as it stands, and while these wrangling ecclesiastics are giving each other the lie and cutting each other's throats as politely as they can the people are losing faith in them and their Church.

BISHOP SPALDING ATTACKS SATOLLI.

WHEN the aged Archbishop Kenrick of St. Louis was practically deposed last year by advice of Mgr. Satolli, Bishop Spalding of Peoria expected to be appointed his successor, but the position was given to Bishop Kain of Wheeling. The priests of St. Louis did not want Bishop Kain to be their archbishop, but he was a protegee of Cardinal Gibbons and Satolli consented to his appointment. No one doubts that if Satolli had favored Bishop Spalding the latter would be to-day archbishop of St. Louis.

For this reason Spalding is a disappointed man and has allied himself with Archbishop Corrigan and other prelates who are opposed to the "American Pope."

In the September *North American Review* Bishop Spalding has an article on "Catholicism and Apaism," in which he attacks Satolli, blaming him for the organization of American Protestants into a solid body of citizens who are resolved to rescue our large cities from the political power of the Roman Catholic Church which has made American municipal government a by-word and reproach. Tammany Hall in New York is only one illustration of the corruption that has resulted from Rome rule in our large cities. The American Protective Association with this end in view has spread like wild fire throughout the country. It embraces partizans of all political parties—Republicans, Democrats, Prohibitionists, North, South, East and West.

The origin of the American Protective Association and the causes that led to this great union of American Protestants have been discussed in previous issues of *THE CONVERTED CATHOLIC*. The Roman Catholic bishops, priests and politicians of the Tammany Hall type have been thoroughly frightened

by the progress of this society.

In the *North American Review* article Bishop Spalding endeavors to account for the great uprising of American Protestants. He says:

"Among Catholics themselves, in the last few years, a certain spirit of boastfulness became, here and there, manifest. When as yet, leaving aside our accessions from Europe, our losses are greater than our gains, some of us began to proclaim that America was to be made Catholic at no distant day. Though these utterances were merely the expression of zeal, the outburst of a perfervid temper, they aroused unkind thoughts in many whose dislike of us is more genuine than their love of toleration. To make matters worse we began to quarrel among ourselves. National differences of thought, sentiment and custom, which reach so far and go so deep, threatened to prove stronger than the harmonizing and constructive force of a common religious faith. It happened, as it nearly always does happen when the controversial spirit is let loose, that the real issue came to be not truth and justice, but victory. In the heat of conflict wild words were spoken and overbearing deeds were done. The reporters, who scent a scandal as vultures a carcass, rushed in, and the country was filled with sound and fury. The loyalty of German Catholics was called into question. They were accused of conspiring with a certain Cahensly, a citizen of Prussia, against the interests of this country. Cahensly himself was as powerless as he was unknown, and, if harm he could do, he could do it only by influencing the Pope to do wrong; and the Catholics who made such an outcry against Cahenslyism seemed really to dread lest the Pope should be induced to do a foolish or wicked thing. Their temper was controversial, but the

bigots took them seriously. Intelligent people among us know the Pope would not if he could, could not if he would, hurt America; but to multitudes the cry of danger from the Papists is as effective as Dalila's shout to Samson that the Philistines were upon him.

"The Faribault school compromise, leading as it did to discussions which attracted wide attention, was another cause of alarm, . . . that it was the starting of a scheme by which Catholics hoped to get their share of the school fund. . . Word had gone forth that Faribaultism was a cunningly devised scheme of the Jesuits, by which they expected, while getting financial support for their own schools, to undermine the common schools.

"The Faribault episode, in itself insignificant, became the occasion of sending a Papal envoy here, and of establishing a permanent Papal delegation in Washington, which, from whatever point it may be considered, is an affair of grave moment. From the beginning the American bishops, whenever consulted, strongly opposed the founding of such an institution here. When the question was put to the archbishops at their meeting in New York, in the fall of 1892, it was their almost unanimous opinion that it would be unwise to appoint a delegate for this country, and there seems to be no reason to doubt that the bishops, had the matter been proposed to them, would have taken the same view. . . . Those whose knowledge of the country was most accurate and intimate believed that the establishment of a Papal delegation here would be bad policy.

"Whether they have been justified by the event, so far as the internal affairs of the Church are concerned, it is not necessary here to inquire; but that the Delegate has been and is a source of strength to the A. P. A. there can be no doubt. With us, as in the Protestant world

generally, anti-Catholic prejudice is largely anti-Papal prejudice; and when the organs of public opinion were filled with the sayings and doings of 'the American Pope,' who though a foreigner, with no intention of becoming a citizen, ignorant alike of our language and our traditions, was supposed to have supreme authority in the Church in America, fresh fuel was thrown upon the fire of bigotry. The fact that his authority is ecclesiastical merely, and concerns Catholics, not as citizens, but as members of the Church, is lost sight of by the multitudes who are persuaded that the Papacy is a political power eager to extend its control wherever opportunity may offer.

"Various causes, more or less intimately related to our religious life, having conspired to produce an anti-Catholic outbreak, the movement received added force from sources apparently foreign to the matter. In the long continued struggle between employers and wage-earners, capitalists have come to look upon the labor unions as an obstacle to their various businesses, and are therefore anxious to weaken or dissolve these associations. . . . The Apaists were encouraged [by corporations] and gained much influence in some of our large carrying and manufacturing concerns. It was impossible for politicians to ignore them, and, at first thought, the simplest thing seemed to be to connive at them. Very soon, however, they became so strong that connivance ceased to have a meaning, and then, not having the courage or the will to expel them, the party which freed the negro began to encourage the bigots who have gotten up a religious persecution and are striving to deprive Catholics of the rights of freemen. Many Democrats, too, whose hatred of the Church is stronger than their love of liberty and fair play, have gone over to the A. P. A."

FAILURE OF ROMAN CATHOLIC MISSIONS.

THE New York *Independent* recently published articles by Rev. G. W. Knox, missionary of the Presbyterian Board in Japan, on the Roman Catholic missions in the East, which were so appreciative that the Roman Catholic press generally copied them. It is doubtful whether the conclusions reached by Dr. Knox in summing up the results of these missions will be acceptable to the Roman Church. In the *Independent* of August 23, he says:

"The Roman system has had long and fair trial in the far East by true and heroic men; but it has not won large success. Its century of missions in Japan left no impression on the nation's life, no impression on literature, art, civilization or ethics. A few obscure communities clung faithfully to a creed all but forgotten, and now in happier days are cleaner, more prosperous, more mindful of the seventh commandment than their neighbors. A wave passed over the South and West, but it receded again, and left besides these few, nothing but hatred to the sacred Name.

"So it has been in Korea. Individuals have been reached but the nation has not been touched. Nor can we argue that the result has been wholly because of the relentless and savage persecution in these two lands, for in China, too, is the same negative result. There the work has been carried on for more than five hundred years, and hundreds of thousands of converts have been made. Often there have been persecutions, but sometimes the missionaries have been high in favor at the Imperial Court. Yet has China remained unaffected as a whole, its philosophy, ethics, literature and social life unfolded.

"Nor can the result be charged wholly to any inherent quality of the Eastern mind. During the past thirty

years, while all things have been in an exciting state of change, the Roman missionaries have not influenced the people save in the small Church community itself. It has been the Protestant missionary, with his unpicturesque and, if you will, unheroic ways who has been a real factor in the transformation which is taking place. Literature, ethics, private and public, the native religions have felt the new influence. This is strikingly true in Japan and in a less degree in China also. All through the East, in India as in Japan and China, it is not the Roman Catholic but the Protestant who is the chief element in the regenerative process. Like the Roman Catholic, the Protestant converts the individual and gathers together the religious community, but, unlike the former, the latter and with him the native convert, too, reaches out from the narrow limits of the Church, and with his touch comes new moral, intellectual and religious life. Another thirty years of Protestant missions and all the East will be moved and its reformation will be the decisive proof that Jesus of Nazareth has passed by."

Commenting on this failure the *Independent* says editorially: "We believe it to be a simple fact that the Catholic missionaries have left no impress whatever upon Japan, while the influence of the Protestant missions has been immense. Is it wholly because of the old-time failure of the Catholic Church to develop the education of the people?"

The Roman Catholic Church has failed to elevate the nations and peoples who have been peculiarly its own. Witness the horde of immigrants that have come to this country from those Papal lands, and contrast them with Protestant immigrants. The Roman religious system is merely one sinner looking to another (a priest) for salvation. Protestant Christianity directs the sinner to Jesus, who receives and blesses him.

MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

WE quote the following from the
Christian Work of August
9, 1894 :

"There are not wanting signs that Archbishop Satolli's letter on the liquor traffic, upon which we comment elsewhere, will make a strong and lasting impression upon the Catholic mind in this country and lead to some definite results. Of course in the diocese of Columbus, to which Bishop Satolli's letter was written, the effect will be the withdrawal of Roman Catholics generally from all connection with the liquor traffic. And the same result is foreshadowed in Minnesota. Archbishop Ireland is a pronounced temperance man; and he gave very direct testimony as to his views in an address delivered last week before the Roman Catholic Total Abstinence Union of America at St. Paul. After stating that upon his visit to the Pope two years ago the Pope had praised the work of the Total Abstinence Union, Archbishop Ireland used these emphatic words: 'America,' said the Archbishop, 'has set her face against the saloon, the den of corrupt politics, and any church which will not come out for temperance is an odious excrescence of the soil. The American saloon is the vile den of intemperance. It is laden with blasphemy and sensuality. I make no reference to the personal characters of saloon keepers, but the business is bad. It is the enemy of good and the country. Let the day soon come when we shall not see the name of a Catholic above the portals of a saloon.'

"In view of such language and the Archbishop's well-known devotion to the cause of total abstinence, it is easy to see that Mgr. Satolli's letter will be given the same effect in the archdiocese of Minnesota as in the diocese of Columbus. Other bishops of the Church are well-known to be in sympathy with the

cause of total abstinence, and these will without doubt take the same course as has been taken by Bishop Watterson. It is to be admitted, however, that the bishops who will most be in sympathy with Archbishop Satolli's letter are in the South and further West. At the East, where the liquor saloon is most powerful, few bishops will be found delivering utterances like those of Archbishop Ireland, but they will more probably be found taking pattern after the noncommittal letter of Archbishop Corrigan—that is if they write anything whatever on the subject—leaving their flock as much in doubt as to their position as the Archbishop of New York has."

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The Springfield *Republican* of August 5, says :

"The story purporting to come from Rome that 'Pastor Fisher of the American Methodist Church in Rome' has been perverted to the Roman Catholic Church is denied by Rev. C. C. McCabe, secretary of the Methodist Church Missionary Society. He denies that any Methodist Missionary in Italy has joined the Roman Catholic Church, and claimed that the Methodist mission in Rome is more flourishing than ever and that an unusual number of converts have been made within the past few months."

**

We read in the *Christian Work* of August 2 :

"The seventy-eighth annual report of the American Bible Society, covering the work of that organization from May 1, 1893, to May 1, 1894, in a volume of 239 pages, has just been issued. One of the principal features of the report deals with the obstacles which the agents of the society meet in the countries in which the Roman Catholic religion is in the ascendant, as is shown

by several statements of the agents themselves. In dealing with the subject the introduction to the foreign department of the work says: 'Although the late encyclical from Rome proclaims the desire of Leo XIII. to have the Scriptures more abundantly opened for the use of the Lord's flock,' and although the bishops and archbishops, meeting in Baltimore ten years ago, declared that the Holy Scriptures ought to be 'the most highly valued treasure of every family library, and the most frequently and lovingly made use of,' not a priest or bishop in Mexico or South America is found to approve these commendations or give effect to the pious desire to have the Scriptures read in every household. On the contrary it is at the instigation of just that class of ecclesiastics that any edition of the Bible which is not loaded down with notes is stigmatized as corrupt and pernicious, worthy only to be burned, for reading which the simple soul which desires to become enlightened becomes liable to excommunication and the forfeiture of all that the Church can offer as a help to salvation.' Despite these discouragements, however, the agents affirm that the Bible 'without note or comment' is being read more widely than ever before, many being anxious to get the Bible at any price, as is shown by the following quotations from a letter from the agent of the Society in Mexico: 'The people, though very poor, were anxious for the Bible, willing to make almost any sacrifice to obtain it, to give their images, rosaries, pictures of saints or their blankets; two men even took off their sandals from their feet and gave them.' According to the report from the treasurer, the receipts of the society for the year were \$662,729,80, and the total cash disbursements \$576,791,03. The appropriations for the foreign work for the present year amount to \$160,156. The total issues of the Scriptures for the

year amount to 1,447,659 copies. Of the volumes issued from the Bible House 75,194 were sent to foreign lands. During the existence of the Society its total issues have been 58,374,430 copies."

The Roman priests will never encourage by deeds as well as by words, the reading of the Bible. Like Judas, Rome betrays the Book of Books with a kiss.

It is claimed that the old doctrine of Roman Catholicism, with regard to the possible salvation of non-Catholics, has been so mitigated as to become a dead letter. But on page 162 of Bishop de Goesbriand's book, alluded to in our last issue, we read: "There is but one Church, out of which there is no salvation. This is the Roman Catholic and Apostolic Church." Nothing can be plainer.

A recent press dispatch tells its own story:

SISTERS IN PUBLIC SCHOOLS.

EBENSBURG, Pa., August 21.—In the suit brought to prevent the employment of Catholic sisters wearing their religious garb as teachers in public schools, Judge Barker decides that sisters may be employed as teachers; that they may be attired in the garb of their order, and that they may be addressed by pupils by their religious names, but refuses to allow the Catholic catechism taught. The costs were divided.

Query.—How many Protestants are now employed as teachers in the Roman Catholic schools of the United States?

Let our Roman Catholic friends remember, in regard to the above decision, how indignant they would be if an Episcopal minister should teach in the public schools, wearing his Church vestments, or if a Freemason should do the same and have his regalia on? How mad they would be, and how they

would crow about religious toleration ! It is especially in the Roman Church that consistency is a rare jewel.

Reference has been made already in these columns to the persecution of French missionaries in Sorel, province of Quebec, by Roman Catholics. An ultramontane paper of that town, *Le Sorelois*, in its issue of August 14, 1894, stated that on the preceding day the local parish priest had said from the pulpit, in speaking of the missionaries : "The presence of those people in Sorel is a plague worse than the horn-bug." We may well imagine the effect produced by such words upon superstitious, ignorant and priest-ridden people.

We commend to our Methodist readers a very effective way of reaching the French Roman Catholics with whom they are acquainted. Rev. J. A. Dorion 147 Laurel street, Manchester, a member of the New Hampshire Conference, has just issued the first French translation of the Methodist catechisms, which can be had for twenty-five cents for the three parts. Each part sells as follows: Part I, 5 cents; part II, 10 cents; part III, 15 cents. Brother Dorion's work was mentioned in our last issue, where it was stated that he had formerly been a Roman Catholic. This was a mistake. The good brother had been always a Protestant.

The Roman Catholic papers which claim that the Roman Church alone has always successfully ignored the color line, may be taken aback in reading the following item in the *Cleveland Catholic Universe* of September 8 :

"A correspondent of the *Louisville Catholic Advocate* recalls the fact that away back in the thirties Bishop England, of Charleston, brought from Cork a black priest, a native of Ireland, whom he had educated and ordained for the

service of the colored people of the South. Soon after his arrival the Bishop found that he had insuperable objections to contend with. Not only the prejudices of the the whites could not be overcome, but the blacks said that if they were not good enough to have a white priest they certainly would not have a "nigger." Bishop England was compelled to send him back to France, where he had been educated, and, if alive, he is serving a French congregation somewhere." It never pays to claim too much. J. A. D.

Rome and Rum.

Satolli's decree against saloon keepers has excited the ridicule of Roman Catholics generally. At first the saloon keepers were alarmed, but when they read Archbishop Corrigan's letter to the editor of the liquor paper they plucked up courage and went on with their business as usual. It was in the saloon business that Corrigan's father made the money that gave the archbishop and his brother an education for the priesthood in Rome. A large percentage of saloon keepers' sons are in the Roman Catholic priesthood.

The *New York Sun* of September 15, 1894, in its editorial page quotes from the organ of the liquor dealers as follows:

At the annual Convention of the National Retail Liquor Dealers' Association, which was held last week at St. Louis, the Watterson-Satolli correspondence came in for a large share of the debates. The Convention refrained from passing resolutions condemnatory of the position taken by Mgr. Satolli only after it was made evident that the Roman Catholic Church had been signally defeated in its recent attack on the liquor traffic. Roman Catholic liquor dealers were counselled to conduct their business in an orderly manner, and to pay no attention to the fulminations of their Church against their business. It was clearly the sense of the Convention that Mgr. Satolli had discovered by this time that the liquor trade is a greater power than he supposed when he issued his famous decree.

The Roman Catholic or Douay Testament will be sent from this office for 20 cents; 6 copies \$1.00

THE PURPLE AND SCARLET WOMAN AND HER RELATIVES

BY A CATHOLIC.

VI.

LET us now turn abruptly from the past and view the present condition of the Papal and Protestant Churches.

(a) As to Government.

(1) Conversing with an intelligent Roman Catholic, every argument advanced by us was disputed, until the assertion was made that "The government of the Papal Church is a tyranny." Then the reply came with emphasis—"You are *right*, it *is* tyrannical."

She is a tyrant because a usurper of the sovereign authority of our Lord Jesus Christ. She is stubbornly wilful and rebellious, because a faithless, fickle harlot, defiant of Christ's command in Matt. xxiii. "Neither be ye called masters: for one is your master, Christ."—"And all you are brethren." All church tyranny is an abusive exaggeration of the Scriptural command, "Obey them who have the rule over you."

(2) The virgin and white bride of Christ finds her delight in his universal Lordship. That is the reason the early Church delighted herself with the omnipotent and omnipresent sovereignty of God; she wrapped in this great truth her naked soul, exposed to the cold rigors of Antichrist's winter; exposed also to the violent assaults of the mighty will-power of the flesh, the world, and the devil she exulted in the Almighty will of the divine King who proclaims to heaven, earth and hell "I will have mercy on whom I will have mercy:" realizing the desperate sinfulness and weakness of her natural heart, her joyful dependence was upon the promise and oath given by a just God in Jesus Christ, to otherwise defenceless sinners. Therefore the early virgin Church could not

get too near their Father, Saviour and Comforter; and therefore she eagerly hid herself from fierce foes behind and within God himself, as He evolves for her protection the strong quadrilateral fortress of His foreknowledge, election, reprobation and omnipotence.

For the same reason the virgin Church of the sixteenth century reformation awakened from the torpor of sin and death to a sense of guilt, and exposure to God's just wrath, comforted herself with the fiat of a free and full justification coming from the lips of that same exacting Justice, now satisfied with the doings and death of Christ the substitute.

Reconciled to God through his dear Son, the reformers were hungry and thirsty for any and all revelations of God's presence and power in Christ. Beset by fierce foes in Church and State Luther could not help singing "A tower of safety is our God," and Calvin with the early Church took refuge in the old rock-hewn fortress of God's foreknowledge, election, reprobation and omnipotence.

A mighty Pope, vicegerent of God, with his trained hosts of zealous servants denounced the reformers as reprobates whom the Church would delight to burn upon earth and then cast into the eternal fires of hell. But these true saints only feared the reprobation of God, and they knew He would not reject them because He was their Father and Saviour. Yes, and more: for because they truly loved their persecutors they could not ask a greater favor for their hard hearted enemies than this, that if they persisted in sinning too long against the light and were reprobated they might be rejected by Him alone whose "mercies are very great." Yea, their fortress of a personal God afforded as

much protection on the side of reprobation as of election : for God only reprobates the obstinately impenitent who persecute and seek to kill his true people.

These Protestants were so zealous for the crown rights of their Lord and King Jesus Christ that if they did not all adopt a democratic or republican form of government in the Church, they limited and mollified that form which is autocratic.

Even so is it in modern times. That branch of the Church which magnifies most the sovereign grace of God in Christ Jesus will naturally adopt that form of Church government securing the greatest liberty of the individual consistent with an orderly walk. God's dear children who worship and obey Him as their King, cannot tolerate in His church any other monarchy, such as the exaltation of one brother over other brethren as an autocrat ruler. Therefore the strong tendency in all Protestant countries to first limit monarchy by adding constitutional restraints, and (when possible) the logical conclusion has been a Republic in the State and in the Church.

But when in Roman Catholic nations, *where the Church has decided influence*, the Republic is introduced, fomentations, revolutions and bloodshed follow from the collision of the principle of tyranny in the Papacy with the principle of liberty in the State. Behold the South American Republics.

(3.) Now look at the Ritualists of the Anglican Church. They scorn the name Protestant, and yet the clergy who control the Ritualistic movement refuse to drop as a ripe pear into the hungry and open mouth of the Pope. As respects doctrine and cult they are at one with Rome, or at least there is but a short step between them: nevertheless that step is not taken. Why not? Because they hate the tyrannical power of

the Papal government and refuse to submit to it. Every Ritualistic clergyman who is a Pope over his local church, and is at war with any bishop in his own church who seeks to curb his power over his congregation, would embrace Rome but for the unlimited priestly power now possessed. Therefore he advocates the union of the Greek, Latin and Anglican Churches in the hope that out of it will ensue a compromise which will preserve his individual freedom from the heavy hand of the bishops, and at the same time insure his continued reign as the petty Pope of his parish.

(4) The Protestant Church and State Churches whilst lifted above the Papists and Ritualists are too often the abode of formalism, worldliness and controlled by a form of government unfriendly to Christian liberty and spiritual power. Its white robes are spotted to some extent with purple and scarlet.

(5) If we examine with biblical tests free and evangelical churches, which righteously abhor both Ritualism and all debasing alliances with Cæsar, we may find to our surprise that such are beginning to be tainted with spiritual idolatry. Yes these purest, whitest of all churches are beginning to show slight yet deepening purple and scarlet discolorations. These are granddaughters of the Papacy to the degree they agree in their principles and aims. We can easily imagine the prudish horror with which some of the adherents of these best of all the churches might repel the charge. They say "Are we who view with disgust and hatred the Purple and Scarlet Woman, are we her relatives?" Yes, in several respects.

In the matter of church government behold the taint in the blood. A heroic, martyr ancestry has bequeathed a Democratic, Republican or Representative form of administration. That is preserved by their descendents down to

this year of grace 1894. This is well, but did you ever see the "apple" Shakespeare speaks of, "goodly" in external appearance, yet "rotten at the core?"

Unbroken, Laodicean prosperity, with exemption from persecution, has developed the "dry rot" of intense worldliness, making self-denial hateful to the self-indulgent. But the Lord Jesus assures us we cannot be His disciples unless daily we deny ourselves and carry the cross, following Him. Only those who zealously attempt to thus deny self realize their need of Christ as King and God: only such can delight themselves in God as their quadrilateral fortress.

In the creeds of these best of all churches, and what is a thousand times better, in the *hearts* of thousands of their adherents, the absolute and ceaseless sovereignty of our great Father and Saviour is tenaciously retained as of priceless value. This is well.

But on the other hand behold many who have never had an experience of utter sinfulness, utter wretchedness and utter helplessness, or unlike the Apostles, Reformers and Creed makers were never persecuted for their faith. These utterly mistake the meaning of God's predestination in election and reprobation. They cannot understand that election is not alone conferring eternal life upon lost sinners, but upon those who if not chosen by God's grace would surely murder their own souls. Nor will they understand that reprobation is not a ruthless, cruel cast-iron necessity, narrow and unpitiful, but marks the utmost boundary and widest extension of the unutterable pity of a God who "delighteth not in the death of the sinner, but rather that he should turn and live," and "is not willing that any should perish, but that all should come to repentance." Men are not reprobated until they have exhausted by their obstinate love of sin, the boundless loving

forbearance of their Creator.

Degenerate sons of illustrious martyrs and godly creed makers seek to eliminate or pare down to the quick these man-humbling and God and Christ exalting Bible truths. But God will defend His own, if in no other way, than by *allowing history to repeat itself in sifting trials and persecutions.*

Now to the degree men shrink from the absolute kingship of God in Christ, are they purposed to be their own masters, and this logically carried out leads to equally, rebellion against God, and monarchy in the Church.

These are those who in their hearts shrink from the imminence of the glorious personal Second Coming of our great God and Saviour Jesus Christ. Whereas the virgin white bride whose members are found in all sections of the Church, love Jesus the Christ with such warmth of grateful affection, so delights herself in submitting without reserve to His kingly rule, so entrusts her soul and body to Him for a perfect salvation to be conferred at His appearing, that she cries "Come Lord Jesus," and easily conquers the fleshly desire to "lord it over" brethren who equally with herself long and wait for the coming of their King and Saviour.

[TO BE CONTINUED.]

"THE CONVERSION OF ROMAN CATHOLICS."

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ENCYCLICAL LETTER OF POPE LEO XIII. ON THE STUDY OF HOLY SCRIPTURE.

[OFFICIAL TRANSLATION.]

IV.

THERE has arisen, to the great detriment of religion, an inept method, dignified by the name of the "higher criticism," which pretends to judge of the origin, integrity and authority of each book from eternal indications alone. It is clear, on the other hand, that in historical questions, such as the origin and the handing down of writings, the witness of history is of primary importance, and that historical investigation should be made with the utmost care; and that in this matter internal evidence is seldom of great value, except as confirmation. To look upon it in any other light will be to open the door of many evil consequences. It will make the enemies of religion much more bold and confident in attacking and mangling the Sacred Books; and this vaunted "higher criticism" will resolve itself into the reflection of the bias and the prejudice of the critics. It will not throw on the Scripture the light which is sought, or prove of any advantage to doctrine; it will only give rise to disagreement and dissension those sure notes of error which the critics in question so plentifully exhibit in their own persons; and seeing that most of them are tainted with false philosophy and rationalism, it must lead to the elimination from the sacred writings of all prophecy and miracle, and of everything else that is outside the natural order.

In the second place, we have to contend against those who, making an evil use of physical science, minutely scrutinize the Sacred Book in order to detect the writers in a mistake, and to take occasion to vilify its contents. Attacks of this kind, bearing as they do on matters of sensible experience, are peculiarly dangerous to the masses, and also to the

young who are beginning their literary studies; for the young, if they lose their reverence for the Holy Scripture on one or more points, are easily led to give up believing in it altogether. It need not be pointed out how the nature of science, just as it is so admirably adapted to show forth the glory of the great Creator, provided it be taught as it should be, so if it be perversely imparted to the youthful intelligence, it may prove most fatal in destroying the principles of true philosophy and in the corruption of morality. Hence to the professor of Sacred Scripture a knowledge of natural science will be of very great assistance in detecting such attacks on the Sacred Books, and in refuting them. There can never, indeed, be any real discrepancy between the theologian and the physicist as long as each confines himself within his own lines, and both are careful, as St. Augustine warns us, "not to make rash assertions, or to assert what is not known as known." * If dissension should arise between them, here is the rule also laid down by St. Augustine for the theologian: "Whatever they can really demonstrate to be true of physical nature, we must show to be capable of reconciliation with our Scriptures; and whatever they assert in their treatises which is contrary to these Scriptures of ours, that is to Catholic faith, we must either prove it as well as we can to be entirely false, or at all events we must, without the smallest hesitation, believe it to be so." † To understand how just is the rule here formulated we must remember, first, that the sacred writers, or to speak more accurately, the Holy Ghost "Who spoke by them, did not intend to teach

* In. Gen. op. imperf. ix., 30.

† De Gen. ad litt., i., 21, 41.

men these things (that is to say, the essential nature of the things of the visible universe,) things in no way profitable unto salvation." * Hence they did not seek to penetrate the secrets of nature, but rather described and dealt with things in more or less figurative language, or in terms which were commonly used at the time, and which in many instances are in daily use at this day even by the most eminent men of science. Ordinary speech primarily and properly describes what comes under the senses; and somewhat in the same way the sacred writers—as the Angelic Doctor also reminds us—"went by what sensibly appeared," † or put down what God, speaking of men, signified, in the way men could understand and were accustomed to.

The unshrinking defence of the Holy Scripture, however, does not require that we should equally uphold all the opinions which each of the fathers or the more recent interpreters have put forth in explaining it; for it may be that in commenting on passages where physical matters occur, they have sometimes expressed the ideas of their own times and thus made statements which in these days have been abandoned as incorrect. Hence in their interpretations we must carefully note what they lay down as belonging to faith, or as intimately connected with faith—what they are unanimous in. For "in those things which do not come under the obligation of faith, the saints were at liberty to hold divergent opinions, just as we ourselves are," ‡ according to the saying of St. Thomas. And in another place he says most admirably: "When philosophers are agreed upon a point and it is not contrary to our faith, it is safer, in my opinion, neither to lay down such a point as a dogma of faith, even though it is perhaps so presented by the philosophers, nor to reject it as against faith, lest we thus give to the wise of

this world an occasion of despising our faith." || The Catholic interpreter, although he should show that those facts of natural science which investigators affirm to be now quite certain are not contrary to the Scripture rightly explained must, nevertheless, always bear in mind that much which has been held and proved as certain has afterwards been called in question and rejected. And if writers on physics travel outside the boundaries of their own branch, and carry their erroneous teaching into the domain of philosophy, let them be handed over to philosophers for refutation.

INSPIRATION INCOMPATIBLE WITH ERROR.

The principles here laid down will apply to cognate sciences, and especially to history. It is a lamentable fact that there are many who with great labor carry out and publish investigations on the monuments of antiquity, the manners and institutions of nations and other illustrative subjects, and whose chief purpose in all this is too often to find mistakes in the sacred writings and so to shake and weaken their authority. Some of these writers display not only extreme hostility, but the greatest unfairness; in their eyes a profane book or ancient document is accepted without hesitation, whilst the Scripture, if they only find in it a suspicion of error, is set down with the slightest possible discussion as quite untrustworthy. It is true, no doubt, that copyists have made mistakes in the text of the Bible; this question, when it arises, should be carefully considered on its merits, and the fact not too easily admitted, but only in those passages where the proof is clear. It may also happen that the sense of a passage remains ambiguous, and in this

* S. Aug. ib. ii., 9, 20.

† Summa theol. p. i. q. lxxx., a. 1 ad 3.

‡ In Sent. ii., Dist. q. i., a. 3.

|| Opusc. x.

case good hermeneutical methods will greatly assist in clearing up the obscurity. But it is absolutely wrong and forbidden either to narrow inspiration to certain parts only of Holy Scripture or to admit that the sacred writer has erred. For the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much what God has said as the reason and purpose which He had in mind in saying it—this system cannot be tolerated. For all the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts at the dictation of the Holy Ghost; and so far is it from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God himself, the supreme truth can utter that which is not true. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of the last: "The Books of the Old and New Testament whole and entire, with all their parts as enumerated in the decree of the same Council (Trent) and in the ancient Latin Vulgate, are to be received as sacred and canonical. And the Church holds them as sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contain revelation without error; but because, having been written under the inspiration of the Holy Ghost, they have God for their author." * Hence, because the Holy

Ghost employed men as his instruments we cannot, therefore, say that it was these inspired instruments who, perchance, have fallen into error, and not the primary author. For by supernatural power He so moved and impelled them to write—He was so present to them—that the things which He ordered, and those only, they first rightly understood, then willed faithfully to write down and finally expressed in apt words and with infallible truth. Otherwise it could not be said that He was the author of the entire Scripture. Such has always been the persuasion of the fathers. "Therefore," says St. Augustine, "since they wrote the things which He showed and uttered to them, it cannot be pretended that He is not the writer; for His members executed what their Head dictated." † And St. Gregory the Great thus pronounces: "Most superfluous it is to inquire who wrote these things—we loyally believe the Holy Ghost to be the author of the book. He wrote it, who dictated it for writing; He wrote it, who inspired its execution." ‡

It follows that those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration, or make God the author of such error. And so emphatically were all the fathers and doctors agreed that the divine writings as left by the hagiographers, are free from all error, that they labored earnestly with no less skill than reverence, to reconcile with each other those numerous passages which seem at variance—the very passages which in great measure have been taken up by the "higher criticism;" for they were unanimous in laying it down, that those writings in their entirety and in all their parts were equally from the *afflatus* of

* Sess. iii., c. ii., de Rev.

† De consensu Evangel. l. i. c. 35.

‡ Praef. in Job, n. 2.

Almighty God, and that God speaking by the sacred writers, could not set down anything but what was true. The words of St. Augustine to St. Jerome may sum up what they taught: "On my own part I confess to your charity that it is only to those books of Scripture which are now called canonical that I have learned to pay such honor and reverence as to believe most firmly that none of their writers has fallen into any error. And if in these books I meet anything which seems contrary to truth, I shall not hesitate to conclude either that the text is faulty, or that the translator has not expressed the meaning of the passage, or that I myself do not understand." *

But to undertake fully and perfectly, and with all the weapons of the best science, the defence of the Holy Bible is far more than can be looked for from the exertions of commentators and theologians alone. It is an enterprise in which we have a right to expect the co-operation of all those Catholics who have acquired reputation in any branch of learning whatever. As in the past, so at the present time, the Church is never without the graceful support of her accomplished children; may their services to the faith grow and increase! For there is nothing which we believe to be more needful than that truth should find defenders more powerful and more numerous than the enemies it has to face; nor is there anything which is better calculated to impress the masses with respect for truth than to see it boldly proclaimed by learned and distinguished men. Moreover, the bitter tongues of objectors will be silenced, or at least they will not dare to insist so shamelessly that faith is the enemy of science, when they see that scientific men of eminence in their profession show towards faith the most marked honor and respect. Seeing then that those can do so much for the advantage

of religion on whom the goodness of Almighty God has bestowed, together with the grace of the faith, great natural talent, let such men in this bitter conflict of which the Holy Scripture is the object, select each of them the branch of study most suitable to his circumstances and endeavor to excel therein, and thus be prepared to repulse with credit and distinction the assaults on the Word of God. And it is our pleasing duty to give deserved praise to a work which certain Catholics have taken up—that is to say, the formation of societies and the contribution of considerable sums of money for the purpose of supplying studious and learned men with every kind of help and assistance in carrying out complete studies. Truly an excellent fashion of investing money, and well suited to the times in which we live! The less hope of public patronage there is for Catholic study the more ready and the more abundant should be the liberality of private persons—those to whom God has given riches thus willingly making use of their means to safeguard the treasure of His revealed doctrine.

SUMMARY.

In order that all these endeavors and exertions may really prove advantageous to the cause of the Bible, let scholars keep steadfastly to the principles which we have in this letter laid down. Let them loyally hold that God the creator and ruler of all things is also the author of the Scriptures—and that, therefore, nothing can be proved either by physical science or archæology which can really contradict the Scriptures. If then apparent contradiction be met with, every effort should be made to remove it. Judicious theologians and commentators should be consulted as to what is the true or most probable meaning of the passage in discussion, and the hostile arguments should be carefully

* Ep. lxxvii., 1. et crebrius alibi.

weighed. Even if the difficulty is after all not cleared up and the discrepancy seems to remain, the contest must not be abandoned; truth cannot contradict truth, and we may be sure that some mistake has been made either in the interpretation of the sacred words, or in the polemical discussion itself; and if no such mistake can be detected we must then suspend judgment for the time being. There have been objections without number perseveringly directed against the Scripture for many a long year, which have been proved to be futile and are now never heard of; and not unfrequently interpretations have been placed on certain passages of Scripture (not belonging to the rule of faith or morals) which have been rectified by more careful investigations. As time goes on, mistaken views die and disappear; but "truth remaineth and groweth stronger forever and ever." * Wherefore, as no one should be so presumptuous as to think that he understands the whole of the Scripture, in which St. Augustine himself confessed that there was more that he did not know, than that he knew, † so if he should come upon anything that seems incapable of solution, he must take to heart the cautious rule of the same holy doctor; "It is better even to be oppressed by unknown but useful signs, than to interpret them uselessly and thus to throw off the yoke only to be caught in the trap of error." ‡

As to those who pursue the subsidiary studies of which we have spoken, if they honestly and modestly follow the counsels we have given—if by their pen and their voice they make their studies profitable against the enemies of truth, and useful in saving the young from the loss of their faith—they may justly congratulate themselves on their worthy service to the sacred writings, and on affording to Catholicism that assistance which the Church has a right to expect

from the piety and learning of her children.

Such, Venerable Brethren, are the admonitions and the instructions which, by the help of God, we have thought it well, at the present moment, to offer to you on the study of Holy Scripture. It will now be your province to see that—what we have said be observed and put in practice with all due reverence and exactness; that so we may prove our gratitude to God for the communication to man of the words of His wisdom, and that all the good results so much to be desired may be realized, especially as they affect the training of students of the Church, which is our own great solicitude and the Church's hope. Exert yourself with willing alacrity, and use your authority and your persuasion in order that these studies may be held in just regard and may flourish in seminaries and in the educational institutions which are under your jurisdiction. Let them flourish in completeness and in happy success, under the direction of the Church, in accordance with the salutary teaching and example of the Holy Fathers and the laudable traditions of antiquity; and as times goes on let them be widened and extended as the interests and glory of truth may require—the interest of that Catholic truth which comes from above, the never failing source of man's salvation. Finally we admonish with paternal love all students and ministers of the Church always to approach the sacred writings with reverence and piety; for it is impossible to attain to the profitable understanding thereof unless the arrogance of "earthly" science be laid aside, and there be excited in the heart the holy desire for that wisdom "which is from above." In this way the intelligence which is once admitted to these sacred studies and thereby illuminated and

* 3 Esdr. iv., 38.

† Ad Iauuar. ep. lv., 21.

‡ De doctr. chr. iii. 9, 18.

strengthened, will acquire a marvellous facility in detecting and avoiding the fallacies of human science, and in gathering and using for eternal salvation all that is valuable and precious; while at the same time the heart will grow warm, and will strive with ardent longing, to advance in virtue and in divine love. "Blessed are they who examine His testimonies; they shall seek Him with their whole heart." ||

And now filled with hope in the divine assistance, and trusting to your pastoral solicitude—as a pledge of heavenly grace and a sign of our special goodwill—to you all, and to the clergy and the whole flock entrusted to you, we lovingly impart in our Lord the Apostolic Benediction.

Given at St. Peter's, at Rome, the 18th day of November 1893, the eighteenth year of our Pontificate.

POPE LEO. XIII.

Catholics Praising the Bible.

The English paper the *Catholic Times* bears the following testimony to the excellence of the English Bible:

"The Protestant Bible, as we may call it, is fully worthy of translators who must have been well versed in the language of Shakespere; so that not unfrequently we are startled by expressions which Shakespere himself might have employed, so apt are they, so picturesque, and so illustrative. It is to this singular beauty of the Authorized Version that the Church of England is indebted for her strong hold on the sentiment and the affection of her people. It would have been impossible for a bad translation of the Bible—for a crude or bald rendering of the original—to have so twined itself into the lives of English Protestants as to have become a sort of substitute for the Catholic faith—to have seemed to be so majestically fascinating as to enable Protestants to dispense with the definition."

|| Ps. xviii., 2.

EDUCATIONAL CLASSES.

IN connection with Church work, A. P. A. Councils, American Mechanics Societies and other organizations a course of Protestant educational classes ought to be established in every city and town in the United States.

These classes would help the Protestant youth of our land to a greater appreciation of the privileges of an open Bible and free institutions that they now enjoy, and train them to take an intelligent and firm stand in defence of Bible truth and of religious and civil liberty.

The following subjects could be discussed in these classes:

1. The History of the Bible and early Christianity.
2. The History of the Reformation, its Cause and Results.
3. The Roman Catholic Controversy in its Religious and Civil Aspects

Among the text books the following standard works are recommended:

The bound volumes of THE CONVERTED CATHOLIC.

"The Conversion of Roman Catholics, an exposition of the distinctive doctrines of the Roman Church showing wherein they are contrary to the teachings of Jesus Christ and the Apostles; with an explanation of the Bible way of salvation; a handbook of the History of the Papacy, by Rev. James A. O'Connor.

D'Aubigne's "History of the Reformation."

Wylie's "History of Protestantism."

Collette's "The Authorized Version of the Bible as compared with the Douay and Rhomish Versions."

Blakeney's "Manual of the Romish Controversy."

Blakeney's "Popery in its Social Aspects."

"The Foot Prints of the Jesuits," and "The Papacy and the Civil Power," by Hon R. W. Thompson, ex-Secretary of the Navy.

All the above books and others can be ordered from THE CONVERTED CATHOLIC. office.

We will establish one of these classes in connection with Christ's Mission to which all Protestants and Catholics who wish to attend will be welcome. All information on the subject can be had at Christ's Mission, 142 West Twenty-first street, New York.